THE LUTHERAN
Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI

January 28

1947

VOLUME LXVI - No. 2

O Thou whose feet have climbed
life's hill
And trod the path of youth,
Our Savior and our Brother still,
Now lead us into truth.

Thy life the bond of fellowship,
Thy love the law that rules,
Thy name, proclaimed by every
lip,
The Master of our schools.

L. F. BENSON

Concordia Seminary, St. Louis
A Corner of the Quadrangle

PHOTO, THE SEMINARIAN

The American Bible Society is accepting bookings for three new sixteen mm. sound-motion pictures. They are: "The Woman of Samaria," "The Parable of the Sower," and "The Nativity." The sound track contains no spoken word except from the text of the King James Version. Each picture runs for approximately twenty minutes.

Mr. Edward Behrendt, lifelong member of East Bethlehem Lutheran Church, Detroit, Mich., the Rev. E. F. Schildt, pastor, on New Year's Day assumed office as sheriff of Wayne County, Mich. His past record includes service as deputy sheriff and as investigator for the Michigan State Bureau of Investigation and for the Michigan Corporation and Securities Commission.

Members of "Deak Ter" Lutheran Church in Budapest, Hungary, according to a news release from the National Lutheran Council, saw to it that their house of worship was repaired even while their homes still lay in ruins. When the contractor demanded payment in gold, the members responded by turning in objects made of gold, which were melted down.

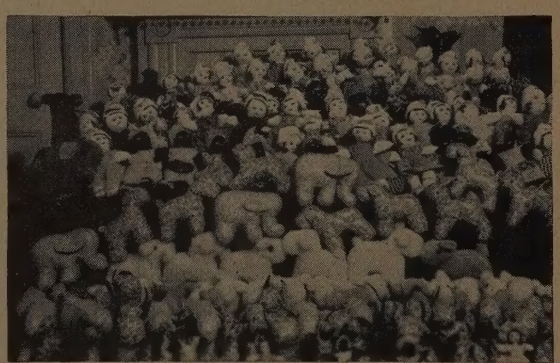
During the 1947 season the Walther League plans to operate over forty summer camps. For Camp Arcadia in Michigan, with which the camp movement started, it will be the twenty-fifth season.

The Rev. Fr. F. Selle, for many years chairman of our Synod's Home Mission Board, has tendered his resignation, effective as of Aug. 1, to Emmaus Ev. Lutheran Congregation, Milwaukee, Wis., the second largest of our churches in the city. He has served this church for twenty-seven years, during which time membership under God's blessing increased from 1,400 to 2,300 communicant members.

Station KFUO's DX broadcast in the early morning hours of December 14 brought responses from forty-two States and from Canada. All States except Arizona, Idaho, New Hampshire, South Carolina, Utah, and Vermont were represented. The total number of communications received was 631.

Saint Paul's Church, Providence, R. I., received as a Christmas gift from one of the families of the congregation a fine old seventeenth-century painting, a crucifixion group by Guido Reni, one of the masters of the Bologna School, who died in 1642. The painting shows the Apostle John, the Virgin Mary, and Mary Magdalene at the Cross. The thorn-crowned head of Christ in this painting has been reproduced very often, usually with the title *Ecce Homo.* Perhaps it is the best known of the heads of Christ painted in the seventeenth century. The picture, without the frame, measures approximately three by four feet and is appraised at $2,500.

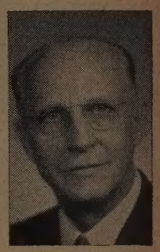
Mr. Wm. E. Brockmann, faithful member of First St. Paul's Lutheran Church, Chicago, Ill., the Rev. L. W. Grother, pastor, was called to his heavenly home about a year ago. In his will he left most of his possessions to the Northern Illinois District. Shortly before Christmas his brother, Mr. Albert J. Brockmann, and his nephew, Mr. Rudolph P. Brauer, as executors of the will, turned over a check for $20,000 for the use of the District Church Extension Fund. Ultimately the bequest is expected to reach a total of $30,000. Incidentally, there have been members of the Brockmann family in First St. Paul's for almost a hundred years.



Christmas Gifts

On the picture appear some of the more than 300 toy animals made and stuffed by Mrs. George F. Wedig and her daughter, Miss Mathilda Ann Wedig, members of Trinity Lutheran Church, Brooklyn, N. Y., the Rev. Paul H. Scaer, pastor. The toys were given to Children's Homes and the Chinese Mission at Christmas

The Lutheran Institutional Ministry of Southern California and the Rev. E. G. A. Wachholz of Los Angeles, our first institutional missionary in the area, last fall celebrated their silver anniversary. Pastor Wachholz's imposing service record includes: attendance at services, 303,731; patients and inmates visited, 67,830; regained for communicant membership 973 straying Lutherans; confirmed 352, baptized 83 adults; communed in services, 5,514, and privately, 5,495; distributed: Bibles, New Testaments, and parts of the Bible, 9,671; Catechisms, 1,427; prayer booklets, 7,992, and hundreds of thousands of tracts and pamphlets of Christian literature. In the past two years the Rev. E. J. Brott has joined Pastor Wachholz as co-worker.



The Rev. E. G. A. Wachholz

Twenty-two adults, on Sunday, Dec. 22, were received into membership with Emmaus Lutheran Church, Milwaukee, bringing to forty-seven the total number of adults received through confirmation in 1946. Four included in this total were also baptized. Thirteen were former members of the Catholic Church, eight of them active until the time of their reception. Besides this, thirty former Lutherans who had lost contact with their Church were reclaimed for membership during the year.

Mr. Frederick C. Kilguss, a member of Saint Paul's Church, Providence, R. I., has been appointed Executive Assistant to United States Senator Howard McGrath. He had previously served as Executive Secretary to the Governor of Rhode Island while Mr. McGrath held that position for two terms. Before leaving for Washington, Mr. Kilguss was honored at a testimonial dinner attended by over eight hundred of his friends and political associates. Among the speakers at the dinner were Senator Francis Green, Senator McGrath, and the pastor of the honored guest, the Rev. Karl Graesser. Mr. Kilguss has served his congregation faithfully as secretary, as a member of many important committees, and by singing in the choir. G. V. S.

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THE LUTHERAN Witness

January 28
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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER
Research Assistant: KARL KRETZMANN

Editorial

"So Run That Ye May Obtain"

We have been traveling through a beautiful spiritual country. We have viewed Bethlehem, the birth of our Savior, the adoration of the Magi, and the various epiphanies of our Lord. Now the landscape changes. The scenery becomes more rugged. With next Sunday, Septuagesima — the Lord's Day in the seventh decade before Easter — we shift gears as we start the climb toward Calvary. The joy in the birth of a Savior is displaced with penitence as we begin to contemplate His Cross in the knowledge that our sins nailed Him to it. The Propers of next Sunday all emphasize this in one way or another. The Introit stresses the burden of our sin: "The sorrows of death compassed Me." The Gradual adds: "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared." The Collect confesses: "We are justly punished for our offenses." Yes, as we begin to prepare for the observance of Lent, the consciousness of our natural lack of merit before God must be deepened in us. But more.

As we hope for forgiveness in the blood of Christ, we must also look forward to a greater consecration to His cause, to be willing to bear the heat and burden of the day as we work in His vineyard (Gospel), and so run the race that is set before us that we may obtain the crown (Epistle), all for the glory of His holy name. To this end we pray the Collect:

> O Lord, we beseech Thee favorably to hear the prayers of Thy people, that we, who are justly punished for our offenses, may be mercifully delivered by Thy goodness, for the glory of Thy name; through Jesus Christ, Thy Son, our Savior. Amen.

W. G. P.

Just Who Is Responsible?

With large accessions to our subscription list reported from most of our Districts, it is well that our new readers be aware of exactly who is responsible for the contents of the LUTHERAN WITNESS. Our paper is an official organ of the Missouri Synod. The Missouri Synod has made provision for the appointment or election of the editors and has defined the responsibility of censors and editors.

At the request of the faculty of Concordia Seminary (*Memorials,* 1911, page 2) our Synodical Convention of 1911 created a new professorship, designated as the "Professorship for Church Papers." The first full-time editor serving in this professorship was Prof. E. Pardieck. When he was made successor to Dr. Stoeckhardt in the Exegetical Department, the call was issued for candidates for the "Professorship for Church Papers," and to this the present writer was elected. The call stipulated that he was to teach a few classes in English and do such other work as might be assigned to him by faculty and Board. Accordingly, since about 1911, Synod has a full-time editorship connected with a professorship at Concordia Seminary.

About the same time the English Missouri Synod joined the parent body and transferred to the Missouri Synod the ownership of the LUTHERAN WITNESS under the condition that the English District (as it was now called) have "equal representation" on the editorial committee. Accordingly, Dr. Martin S. Sommer, pastor of Grace Church, was made co-editor, a position to which he has since been re-elected at every triennial convention since 1914.

In the original contract with the English Synod it was stipulated that the editors may appoint associate editors as the need may arise (*Proceedings,* 1914, page 125). In this manner the associate editors listed above were added to the staff. They have been re-elected every two years by unanimous vote of the faculty of Concordia Seminary. All editorial articles, contributions, and news items contained in the LUTHERAN WITNESS are subject to the editorial approval of the five members of the staff.

The Missouri Synod in 1944 (*Proceedings,* page 214) voted not to make any change in the editorship and also reaffirmed the arrangement which goes back almost a century that the doctrinal censorship rest with the St. Louis faculty. The Board of Control of Concordia Seminary was authorized to furnish relief in case the editorial duties as now arranged become too arduous.

Accordingly, the two members of the "Editorial Commitee" are responsible directly to the Missouri Synod, while the associates are responsible to the faculty. The entire staff is responsible to the faculty in all matters of doctrine. Nothing appears in the paper that has not previously been approved by the entire staff of five editors. There is, of course, no "Chief Editor," and any of the editors may be addressed as having full responsibility for the paper. While the machinery which is to secure for this paper a competent policy and in all matters a soundly Scriptural point of view, where the Scripture has spoken, might appear a bit cumbersome, in its actual working out it has not once in all these years made necessary an appeal to the faculty for decisions of policy (*Proceedings,* 1944, page 214).

With its subscription list of 240,000 (and more on the way) the LUTHERAN WITNESS is the most influential of all Protestant church papers, and this increases the need of a clear understanding of editorial relationships. If the much-agitated plan of publishing this paper once a week is carried through, we shall certainly need more full-time help. But the editors are unanimous in believing that not only the censorship but the editorial direction should remain in the hands of members of the faculty of Concordia Seminary.

G.

The "Nobodies"

One of the editors of our *Lutheran School Journal* has written a very entertaining editorial on "1947's Nobodies." What he writes is important not only for the readers of that journal, but for all of us. We shall therefore take the liberty to quote something from his editorial. Here is one of his important sentences: "The greatest work in the Church has been done by the Church's 'nobodies.'" We are not going to insist upon the word "greatest," but we do know from history and from our own experience that any number of persons whose names are never mentioned in the press, not even in the Church press, have accomplished great things for God, for the Church, and also for the world. One of the most beautiful testimonies to the so-called "nobodies" is found in that exquisite elegy of the English poet Gray, where he writes:

> Full many a gem of purest ray serene
> The dark, unfathom'd caves of ocean bear;
> Full many a flower is born to blush unseen
> And waste its sweetness on the desert air. —

Each of us must decide what we wish and prize as our highest good. Those who look for the acclaim of the world, together with those who seek for renown in Church or State, are idolaters, and such idol worship brings upon the worshiper the curse of the true God, Jer. 17:5. Those, however, who prefer the favor of God to everything else, those who say with all their heart, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee," they dare not be disappointed when this true Lord and Savior asks them to take up the cross and follow Him. We must all keep in mind what the Lord Jesus said about those proud Pharisees, "How can ye believe, which receive honor one of another and seek not the honor that cometh from God only?" Moreover, we should not forget what was said of many, that "they loved the praise of men more than the praise of God," John 12:43.

But someone may say that after all many true Christians have also gained renown in Church and State. True, David, Paul, Luther, and a host of others became famous, but they did not seek such fame, nor did they prize that as the highest good. True Christians look for that praise which shall be bestowed upon them when Jesus comes and hails them with these words: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," Matt. 25:34. That is the precious pearl for which we "count all things but loss," Phil. 3:8. S.

The Laymen and Christian Doctrine

"The right of judging and deciding matters of doctrine belongs not to the pastors, synods, etc., alone but to all believers. Matt. 7:15. John 10:4, 5, 8. 1 John 4:1. 1 Cor. 2:15. 1 Cor. 10:15." We quote from the Dogmatics notes in use at Concordia Seminary. A quotation from Luther follows: "To form opinions and to judge concerning the doctrine is the right of every Christian, and let him be accursed who detracts from that right by so much as a hair's breadth." The conclusion is drawn: "The laymen are entitled to sit and vote together with the pastors in ecclesiastical courts and councils." (A quotation from Dr. Walther's *Kirche und Amt.*)

When employing the right of electing delegates to synodical meetings, our congregations must, of course, send men of ordinary good Christian judgment, who by attending church regularly and reading our synodical books or periodicals have gained a fair knowledge of Christian principles. No one should be sent as a delegate because he can afford the time or possibly because he can pay his own way. Our laymen have the right of judging and deciding matters of doctrine if they are endowed with ordinary Christian understanding. It is to these that we shall direct ourselves in the forthcoming issues of the LUTHERAN WITNESS with discussions of the doctrinal angles of such subjects as church fellowship, "selective" fellowship, participation in the work of the National Lutheran Council, and similar questions.

As evident from the expression of Luther quoted above, the great Reformer was not afraid of committing the judgment on ecclesiastical matters to the laity. The first book prepared by Martin Luther for the printing press was a translation into German of the Seven Penitential Psalms, printed at Wittenberg in the spring of 1517. There is an introductory page addressed to "all the beloved members of Christ who read this little book." (He meant the laity.) Luther remarks first on the sources of his translation, since he had not followed exactly the Latin Bible then in use, and then has this to say about the "gloss," interpretation, which he had added to the Psalms: "As far as my gloss, or interpretation, is concerned, some may regard it as a novelty or as not rendering the Scriptural sense. But I am far from having so low an opinion of the Christians as ever to question that Christ is so close to them that He will very well tell them how to judge of everything."

Luther was not addressing Lutherans at the time, because the Reformation had not yet begun; he was addressing Catholic laymen. He believed that every good Christian has Christ so close to him that if he abides by the Word, he will not err in judging of theological questions. He would have subscribed to the sentiment that whatever an interested, faithful Christian laymen cannot understand is not theology.

G.

Euthanasia

This is also sometimes called "mercy killing." Those who favor it insist that physicians should have the right to take the life of those sufferers whom they believe to be beyond the help of medicine or surgery. Here we have another instance of the folly, sin, and shame into which men fall when they disregard the Word of God. According to this theory, children could ask the physician to kill their old fathers and mothers, and parents could request the death of defective children. But nearly every one of us knows of cases where physicians despaired of any cure, when through God's wonderful help the patient was restored to health and strength again. I myself know of a number of such cases.

Moreover, let us remember that while today no cure for a certain ailment may be known, tomorrow one may be discovered. Just in recent years surgeons have, through an operation which relieved pressure upon the brain, cured a number of "hopelessly" insane.

In an editorial of the *San Francisco Examiner* this return of some to the pagan practices of "mercy killing" is denounced as not only un-Christian, but as barbarous brutality. Certainly, anyone who has received the Spirit of Christ is shocked to hear or to read that men are even discussing the possibility of such a savage custom of the superstitious, selfish, and brutal heathen. The very suggestion of it shows to us Christians the footprints of the cloven hoof of the Evil One stalking through the ranks of unbelievers. But "we are not ignorant of his devices," 2 Cor. 2:11.

S.

False Emphasis

One of the most insidious corruptions in doctrine may enter the Church through false emphasis. In most scorching and intense words Jesus warned against this when He condemned the Pharisees for cleaning the outside of the cup and platter while within they were full of extortion and excess. Wasn't the outside to be cleansed? Of course, it was to be cleansed. But it was much, much more important that the *inside* should be clean. This very noxious root of false emphasis has threatened the unity of the Church at all times, and it is threatening the peace of the Church today.

All truths of Scripture are not of equal importance. It is the duty of faithful teachers to emphasize those doctrines which all must know and learn and which God Himself has emphasized. It is not enough that we ask ourselves whether a certain doctrine is true or not. We must also inquire whether the doctrine is of sufficient importance to be emphasized just now and among these people.

Luther also, as a faithful teacher, continually taught that the most important doctrines must be preached and taught with great earnestness. We should remind ourselves even as Paul reminded himself: "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not," 1 Cor. 10:23. Therefore also he admonished the Corinthians: "Let all things be done unto edifying," 1 Cor. 14:26. How earnestly did Paul exhort the Romans to avoid those who caused divisions and offenses and to "follow after the things which make for peace and things wherewith one may edify another," Rom. 14:19. It is necessary that we be warned against a false zeal which would lead us to emphasize the mint, anise, and cummin, while we neglect the weightier matters of the Law: judgment, mercy, and faith, Matt. 23:23. S.

The Census of Religious Bodies

According to notices sent out from Washington, Congress has authorized and ordered the Director of the Census to take a census of the religious bodies in the United States every ten years. The first census of this nature was taken in 1906. During the coming year, that for 1946 is to be taken. This census is to provide the official Government figures with respect to the membership of the various religious denominations. We regret that there are still a few who are either opposed or at least not in favor of taking the census of religious bodies. To us it certainly is a mystery what objection anyone can have to such a census. We certainly hope that all Lutherans will cheerfully co-operate with Government officials in answering the questionnaires which are now being sent out. True, since we are sinful, pride and discouragement and other sins of our emotions may move within our hearts as we pen the figures and give statistics. But we dare not allow these sins to grow upon us in doing what both the State and the Church desire. We should do it with a willing mind and even ask God to have our answers cause us to repent and to become more earnest in prayer for, and more fervent in devotion to, the work which God has given us to do.

It costs the State and costs our Church a large sum to collect, to tabulate, and to publish these statistics of the census. If this money and the work which is expended in doing this job is not to be wasted, all of us must co-operate. We dare not forget that figures also speak a language of their own. The Bible also frequently reports statistics. S.

Taxes and "Taxes"

From now until the 15th of March many of our members must give considerable attention to both State and Federal taxes. From the expressions of many we know that both the figuring and the calculation as well as the payment of these income taxes prove quite a burden. Especially the conscientious citizen, who wishes to avoid error, has some perplexing problems to solve. But with it all, none of us should forget that there are burdensome and distressing taxes which we may avoid if we are sufficiently careful and earnest. What of the amounts of money which mere foolish pride takes from the pockets of numberless citizens? What enormous sums may be taken from us by carelessness! We have lived long enough to see men suffer losses through ignorance, especially also ignorance of the Bible. Even greed and lack of true Christian charity have robbed many of that which is even more precious than money. Who can deny that the mad rush after pleasures not only swallows up enormous sums, but often brings on expensive sickness and misery.

Instead of giving way to discouragement and anger because of income taxes which we cannot escape, let us rather review our life, our other expenditures, and do some real profitable work in stopping the draining of our purses through pride, carelessness, ignorance, and pleasure-madness. We will then be all the more able to rejoice in the rich dividends which He pays who has promised us: "Give, and it shall be given unto you." Let each of us remind ourselves again of the blessed words of the Lord Jesus: "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you," Matt. 6:33. S.

The Church in Sweden

The *Lutheran Companion* published the opinion of one of its readers whom travel in Sweden had filled with fear that Sweden is going pagan. This man painted a very gloomy picture of the Church in that country. Now, in a later number of this same periodical, another traveler, Pastor Hilmer G. Linne, corrects many of the statements of the earlier writer. He admits that there are sects in Sweden which disturb the religious peace and that there are Swedes who show communistic tendencies, but he insists that over ninety per cent of the inhabitants of Sweden adhere to the Lutheran Church. He writes: "I think a sign of Sweden's spiritual life may be discovered in the vast emergency program carried on by the Swedes during and after the war. I don't think it would be possible for a nation going pagan to carry on such a work of mercy with such a willing spirit."

To this I can add my own personal impressions. After traveling in Sweden for several weeks I became convinced that Sweden is much more thoroughly Lutheran than England is Episcopalian. True, conditions differ somewhat in different sections of the country, for naturally much depends upon the bishops and the clergy of any one district. Where these do their duty we see the fruits of spiritual life. But, altogether, we are justified in calling Sweden a Christian and a Lutheran country.

A Roman priest who studied in Rome has testified that in Rome there are more than a thousand children who have not been baptized. I doubt that in all Sweden you will find even one hundred unbaptized children, exclusive of the few Baptists who, because of religious scruples, refuse to have their infants baptized. S.

Forward with Christ

By PAUL M. FREIBURGER, Billings, Mont.

We are living in days that are dark and evil. Although the grim and gory battles of World War II are ended, the vexing and perplexing problems of world peace continue to plague mankind.

"Among the victors there is a babel of voices, among the vanquished a sullen silence of despair." (Winston Churchill.)

"We have won a great military victory, and we do not know what to do with the peace. We have created the atomic bomb, and we are terrified about what it may do to us. We have lost the unity which the war imposed on us, and we have abandoned even the moral slogans under which we fought. Our confusion and our depression are greater than they ever have been in the memory of living men, for our problems are more numerous, more complicated, and more critical. We sense that we must make decisions on which our existence depends, but we have neither the moral or spiritual principles, nor the intellectual convictions essential to our guidance." (Robert M. Hutchins.)

Vast areas of civilization lie in rubble and ruin. Darkness and distress are widespread. Humanity faces moral and material chaos. Governments only recently mouthing adherence to high and broad humanitarian ideals are again going the way of all flesh. Selfishness and secularism are rampant. Once more men and nations are engrossed in a mad scramble for political preferment and strategic military advantage. Again we witness the feverish pursuit of things temporal. Crime and delinquency abound. Iniquity is at high tide. With sin glamorized and lust glorified, society is out-Sodoming Sodom.

In the realm of religion there is confusion worse confounded. The Church nominal is largely a salt that has lost its savor. Truly, the days are evil, dark, and difficult, the future forbidding and foreboding.

And yet, in God's all-wise providence and abundant mercy we have been placed into our dying world for such a time as this.

"Speak Unto the Children of Israel That They Go Forward" (Ex. 14:15)

In their context these are strange words. For we read: "When Pharaoh drew nigh, the Children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid." The outlook was disastrous, the situation desperate. Pharaoh's mighty host coming against them from the northwest; the mountains blocking their way on the south; the Red Sea cutting off their escape to the east. The helpless Children of Israel were doomed to destruction, as their cry of terror and dismay indicates. But here, as always, man's hopeless extremity becomes God's glorious opportunity. Moses said to the people: "Fear ye not . . . and see the salvation of the Lord, which He will show you today. The Lord shall fight for you, and ye shall hold your peace." And the Lord said unto Moses: "*Speak unto the Children of Israel that they go forward.*" They were to march straight ahead. For they shall go on dry ground through the midst of the sea, while the multitude of Pharaoh's horsemen shall perish. The Angel of the Lord, the Son of God, the Lord Himself, will battle for Israel and deliver them. If God be for His people, who can be against them?

Even so today the people of God should remember their marching orders: Go forward! Forward with Christ! And as we go forward with the invincible Captain of our salvation, the triumphant Head of His Church, the all-conquering King of Kings and the all-powerful Lord of Lords — we cannot fail.

Forward, then, in the name of Christ! Forward in full faith and firm confidence. Forward with Christ, through whom we can do all things. Forward with Christ, who strengthens us. Forward with Christ in the work of His Kingdom. And there is much work yet to be done before the night comes, when no man can work.

Let Us Go Forward in *Mission Expansion!*

We must be instructed and encouraged to do more personal soul-winning. "Bringing others to Jesus" must become our daily occupation, our lifelong magnificent obsession. We need to be Spirit-stirred into action, thrilled by the glorious prospect and potentialities of each and every member going out into the highways and byways to "compel them to come in." We, too, must speak to our people that they go forward. Unmindful of the Red Sea obstacles confronting us, unheedful of the mountains of sluggishness and indifference and coldness surrounding us, confidently unconcerned about the mighty Egyptian host of devil, world, and flesh constantly pursuing us, in the face of all hindrances, real and imaginary, we must go forward with Christ and for Christ. This is our ascended Lord's explicit command to His followers in every age and also for us in such a time as this. Following the divine direction of our Commander in Chief, who lived and died and rose again that all men might have life everlasting, let us go forward in evangelization. Away with vain complaints, purposeless lamenting over untoward conditions and insurmountable difficulties. The world's twentieth-century extremity is also our God-made opportunity to do great things for Him and for our fellow men. Let us have done with lack of confidence in the power of God and in the heavenly dynamic of His marvelous Gospel. Let us go forward with the full assurance that the God of Moses will protect us and prosper the work of our hands.

We now have more than a million members. What doth hinder us to increase that number materially within the next few years. Confident of the blessing of God, should that be an impossible assignment? If, by the grace of God, each and every member were to win only one soul for Christ, we could *double* our membership even within the space of a single year. Who will say the Lord would not have it so? Forward, then, every believer in Christ, a personal missionary, each one reaching at least one for Christ during the coming twelve months.

Centennial Epiphany Mission Conference

A dynamic spirit of missions was predominant at the recent meeting of the Centennial Epiphany Mission Conference, held January 7 and 8 at Concordia College, Fort Wayne, Ind.

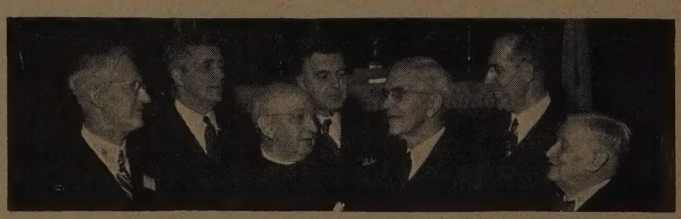
The conference consisted of one hundred pastors and twenty-two laymen from all parts of the United States. Some forty-six visitors were also in attendance.

At the opening service the Reverend Dr. Louis J. Sieck, president of Concordia Theological Seminary, based his sermon on 2 Tim. 1:16. The Reverend Henry Abram, pastor of St. Peter's Lutheran Church, Fort Wayne, conducted the liturgical service.

Dr. F. C. Streufert, Executive Secretary of Missions, opened the sessions by stating that our Church has stood firm for one hundred years because it took Jesus as Founder, Builder, and Defender, and that the Church in the next century will overcome similar trials and conflicts only through Him. His address was a fervent appeal for every one present to center every mission activity and all preaching solely upon Christ, the Savior of the world.

Centennial Preaching Missions

The Reverend H. W. Gockel, editor of the professional magazine *Today* and Assistant Executive Secretary of Synod's Board of Home Missions, presented to the conference the first of the two Centennial projects by submitting his paper: "Each One Reach One Through Centennial Preaching Missions." He outlined the



Synodical Notables at Fort Wayne Missionary Rally

Shown at Concordia College as they opened the national Epiphany Conference. Left to right, front row: The Rev. Harry E. Olsen, Detroit, Chairman of the Conference; Dr. Louis Sieck, St. Louis, President of Concordia Theological Seminary; Dr. J. W. Behnken, President of the Synod, and Dr. F. C. Streufert, St. Louis, Executive Secretary of Missions. Back row: The Rev. Fred Hertwig, Detroit, Vice-President of the Synod; the Rev. W. C. Birkner, Executive Secretary of Central District Missions; and the Rev. Herman A. Mayer, St. Louis, Assistant Secretary of Missions

various possibilities of launching a program of missions that is to reach every congregation in Synod this summer through the medium of outdoor services. The program is to be flexible enough so that in communities where two or three or more congregations desire to combine efforts joint services might be held. District officers, Mission Boards, and congregations are asked to play integral parts in the movement.

Centennial Vacation Bible Schools

The tempo of enthusiasm at the convention was further heightened in the afternoon by the rapid presentation of the second major project, as outlined by Mr. Arthur Miller, Executive Secretary of the Board for Parish Education. Dividing his essay, entitled "Each One Reach One Through the Daily Vacation Bible School," into eight clearly defined sections, Mr. Miller advocated the beginning of an unprecedented movement which is to reach its climax next summer when every congregation in Synod is expected, if feasible, to conduct an E. O. R. O. vacation school. He pointed out that only 27.8% of our children of school age are in our parochial schools. More than 70% are denied the opportunities of daily formal instruction in God's Word. Mr. Miller quoted some interesting statistics when he said: "The increase in vacation Bible schools shows growing recognition of the value of this part-time agency. When contrasted with the number of Sunday schools, however, it shows that only 26% of our congregations with Sunday schools made use of the vacation Bible school in 1945, for in 1945, when 1,043 vacation Bible schools were reported, there were 4,030 Sunday schools. The number of vacation Bible schools did not even equal the number of parochial schools (1,097 in 1945).

If any skepticism concerning this plan could have remained in the minds of the delegates after the completion of this paper, it was quickly dispersed when forceful Pastors E. T. Bernthal and E. Buchheimer revealed to the convention, through motion pictures and word of mouth, the glorious results experienced with vacation Bible schools in Detroit and surrounding territories.

Mission Rally

As if to furnish a suitable climax as well as to give visible expression of endorsement to the convention, some 2,000 Lutherans of Fort Wayne met in the college gymnasium on the evening of January 7 to join the delegates in an impressive mission rally. The dominant mood of the evening's festivities — music, pageant, speeches, songs, chorales — might be expressed with the words "Forward for Christ." Dr. F. C. Streufert, who substituted for Dr. G. Chr. Barth, reminded the audience that "the call of God at the turning of the century is 'through trial and triumph — go forward and build My kingdom.'" He was joined on the platform by the Reverend Rudolph S. Ressmeyer of Baltimore, speaking on the theme: "The Ceaseless Challenge."

The Pastor in Mission Work

The discussion during the second day of sessions emphasized more the personal responsibility every one must assume in

the E. O. R. O. program. The Reverend Rudolph Prange of Little Rock, Ark., read his paper: "The Pastor, the Pivot in the Each One Reach One Program." Dipping into numerous articles which appeared in *Today*, he reiterated pertinent facts which must be kept in mind by the clergy when approaching mission projects — tact, genuine love for souls, inspiring sermons, pleasing personality, hard work.

The District in Mission Work

To make the E. O. R. O. program most adaptable in the District, the Reverend Wm. Hillmer presented his paper: "A District 'Each One Reach One' Program." In great detail and with much profit he advanced suggestions and plans for District Mission Boards, Visitors, congregations, pastors, and individuals. He brought out that every congregation should have a committee or society which promotes the cause of missions. He advised that each District make a thorough restudy of existing missions, that Visitors have a circuit mission committee, and that pastors have a well-functioning mission program in their parish.

Dr. Behnken Speaks

Along with the enthusiastic nature of the convention moved also a spirit of spontaneity so essential for a conference dedicated to soul winning. That mood was effectively brought out by President J. W. Behnken, who addressed the delegates in the second afternoon session. He reminded his listeners that Synod's existence and growth was principally due to our forebears' solid stand upon Scripture.

Supplementary to the main essays were stimulating discussion reports read by the Reverends H. A. Mayer, W. A. Raedeke, R. W. Hahn, and L. Henze. These discussions revealed in part the blessings which God had showered upon the one-year-old E. O. R. O. program so auspiciously launched, as well as they offered many suggestions wherewith to increase the scope and accelerate the activity of the movement.

Tent-Trailer Missions

During the course of the two days many delegates had expressed great curiosity as to the purpose of a huge tent erected on the meeting floor. That wonderment was answered when pioneers in tent-trailer mission work for the Missouri Synod, the Reverends Ben. Schumacher, A. W. Maack, and F. Wambsganss, demonstrated a typical Bible meeting under this tent. That such a method of evangelistic preaching can be an effective missionary agency was convincingly seen from the demonstration at the convention and from the highly favorable reports of eight Districts where trailer missions have been carried out.

In the Near Future

By resolution the convention unanimously endorsed the launching of Centennial Preaching Missions and Vacation Bible Schools. In the immediate future the program calls for the District Mission Boards to summon, before Lent, all District officials, such as President, Vice-Presidents, Visitors, and the Board for Parish Education, to crystallize plans whereby all post-Easter pastoral and teachers' conferences might set in motion the two mission endeavors proposed by the Centennial Epiphany Mission Conference. E. W. G.

Our Hospitalized Veterans

Newest hospital pastor to accept the Army and Navy Commission's call to minister to the wounded and sick veterans of World Wars I and II is Pastor A. E. Going, formerly service pastor at Waukegan, Ill.

Pastor Going, who also directed the Lutheran Service Center at Columbus, Ga., asked us "to implore all pastors to send the names and addresses of members who are confined in veterans' hospitals to the Army and Navy Commission so that we may serve these disabled men and women of our Church."

His successor at the Waukegan Lutheran Service Center is Pastor S. E. Rathke, formerly the Commission's hospital pastor in Southern California.

One hundred and ten veterans' hospital chaplains and civilian pastors are now working in Synod's Army and Navy Commission program for the hospitalized veterans of our Church. L. B.

The Eyes of the Blind Shall See

By PAUL G. STRICKERT, Austin, Tex.

Billy Joe McDonnel is an adult convert who became a member of Grace Lutheran Church, Austin, Tex., at the age of seventeen. He had been blind ever since he was a few months old. Shortly after joining Grace Church in 1942 he went to New York City for the purpose of contacting a prominent surgeon with a view to regaining his sight. Billy arrived in New York with $20 in his pocket, but soon had a job with a radio and microphone manufacturing company, for which he worked during the late war on delicate radar equipment. In the course of time a prominent newspaper reporter heard of Billy and established contact for him with surgeons at Lennox Hill Hospital. Three delicate eye operations followed in 1944 and 1945, but the results were disappointing. Finally the surgeons disclosed that the only operation which might restore Billy's sight would be transplanting a healthy cornea from another person, but he would have to wait until the exact type of cornea would be available.

Billy Joe McDonnel Speaking to His Mother After Receiving His Eyesight

Billy Joe McDonnel returned to Austin, Tex., in the summer of 1946 to enroll at our Lutheran Concordia College in that city while waiting for a telegram from his surgeon in New York that the proper cornea was available. Such a telegram came in November. At the time, all airplanes in Austin were grounded on account of stormy weather, but Billy persuaded the airport authorities, so that in spite of adverse conditions they flew him to New York, where the operation was immediately performed.

A month had to elapse before it would be definitely known whether his eyesight was restored. But Billy had implicit faith in his Lord. On the crucial day the Rev. Albert Neibacher, pastor of St. Luke's Lutheran Church in New York City, was with the patient a few moments before the bandages were removed and read to him the story of Jesus and Bartimaeus from the Gospel according to St. Mark, chapter 10. As the words "thy faith hath made thee whole" were read, the bandages were removed, and Billy found himself in possession of his sight for the first time in twenty-two years.

Billy Joe McDonnel has decided to dedicate his life to missionary work among the sightless. On Dec. 22 he spoke over the well-known "We the People" radio program, on which occasion he nobly confessed his faith in Christ, the Giver of sight, and gave expression to his resolve to dedicate his life to missionary work among the blind. In response he received an anonymous gift of $500 to help meet the expenses of his training for the ministry. He was also given a scholarship to our Concordia Collegiate Institute, Bronxville, N. Y.

Shortly after his operation Billy Joe McDonnel, as a token of his gratitude to God presented an excellent public address and phonograph amplifier system to Grace Lutheran Church, Austin, Tex. Most of this equipment he had made himself. It was his request that Christmas carols be amplified and sent out through the air over a wide area around Grace Church in praise of God, the Giver of salvation and of sight.

The Fulfillment of the 23d Psalm

The Lord is my Shepherd:
"I am the Good Shepherd." John 10:11.

I shall not want:
"If ye shall ask anything in My name, I will do it." John 14:4.

He maketh me to lie down in green pastures:
"I am the Door; by Me if any man enter in, he shall go in and out and find pasture." John 10:9.

He leadeth me beside the still waters:
"Whosoever drinketh of the water that I shall give him shall never thirst." John 4:14.

He restoreth my soul:
"Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

He leadeth me in the paths of righteousness for His name's sake:
"I am the Light of the world; he that followeth Me shall not walk in darkness but shall have the Light of Life." John 8:12.

Yea, though I walk through the valley of the shadow of death, I will fear no evil:
"I am the Resurrection and the Life; he that believeth on Me, though he were dead, yet shall he live." John 11:25.

For Thou art with me; Thy rod and Thy staff, they comfort me:
"I will not leave you comfortless, I will come to you." John 14:18.

Thou preparest a table before me in the presence of mine enemies:
"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Matt. 6:33.

Thou anointest my head with oil; my cup runneth over:
"I am the Bread of Life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." John 6:35.

Surely goodness and mercy shall follow me all the days of my life:
"I am come that they might have life, and that they might have it more abundantly." John 10:10.

And I will dwell in the house of the Lord forever:
"In My Father's house are many mansions; I go to prepare a place for you." John 14:2.

GERTRUDE E. WARTCHOW

An End to Divisions*

By THEODORE SCHLIEPSIEK, Tacoma, Wash.

"To put an end to all schisms and causes of offense, we beseech Thee to hear us, Good Lord." Thus the Litany, which Luther calls the best of all prayers because it places the petitions upon the lips of the people. Having implored God's gracious help in our several great needs in time of tribulation and prosperity, we proceed to pray for His Church. We humbly beseech Him among other things also to do this: to put an end to all separations without good cause.

There were such in the Apostolic Church. The Church at Corinth was split up into factions. This was a grave offense. That they which were one in Christ should have divided into opposing parties is inconceivable.

In Phil. 1:15-16 St. Paul speaks of those who preach Christ of envy and strife, of contention and not sincerely. Generally speaking, these men agreed with Paul, but they were separated from him in heart. Where there should have been good will, there was envy and strife. Where there should have been love, there was contention and insincerity. Where there should have been sympathy and helpfulness, there was increase of burden-bearing and affliction. Their motives were of a personal nature. These included envy, contention, insincerity. Their aim, like their motives, was also personal. They sought to gratify their ambitions and pride at any cost. They did not hesitate to use their preaching of the Gospel to attain that end.

What a humiliating picture! Can such things obtain in the Church? St. Paul answers that question with respect to the Apostolic Church. There were schisms in the early Church. We must answer that question with respect to the Church of today. Will anyone say there are no unjustifiable separations in the Church today?

We are not thinking at this time of justifiable separation. There is such a thing. Separation from heretics is always justifiable. It cannot be anything else. An attempt to walk together on the part of people who are not agreed (Amos 3:3), is not only futile, but it is dangerous. It implies a sacrifice on the part of one or the other. Experience teaches that such sacrifice is ordinarily made at the expense of truth and in favor of error.

The Church cannot tolerate acceptance and defense of such error as contradicts the clear words of Scripture. "If the foundations be destroyed, what can the righteous do?" Ps. 11:3. The Church must refuse all fellowship with false teachers and false churches (1 John 4:1; 1 Cor. 10:14-22; Rom. 16:17; 2 Cor. 6: 14-16).

We shall always have to separate ourselves from any would-be Lutheran whose speech or practice is an open denial of any doctrine of revealed truth. We shall ever have to require unqualified unanimity in acceptance of the faith once delivered to the saints, Jude 3.

The Lutheran Church is the *only* larger religious group in this country which gives serious heed to doctrine, so much so that this also occasions scornful wonder. Generally speaking, we have been preserved graciously from the destructive influence of that insidious apostasy which, masquerading under the name of Modernism, leads Christian people to question the inspiration of the Scripture, the miracles, and the Atonement. For this preservation we are truly grateful.

But we are grateful for one other thing. The landing of the Saxon pilgrims at St. Louis in 1839 led to the laying of the foundations for the arch which we call the "confessional restoration." Since its inception the Missouri Synod has insisted on a strict adherence to the Confessions. Today, after one hundred years of unfaltering witnessing, no one in this country can call himself a Lutheran unless he, without reservation, accepts and confesses Luther's Catechism and the Augsburg Confession.

That is marvelous in our eyes. But we cannot stop here. We must go on. There is no finality in history. In the mind of Walther the restoration of the Confessions to their proper place was not an end in itself. It was but the first necessary step toward the magnificent goal he had set himself and his coworkers: the final realization of one faithful Lutheran Church in America.

In the great work of confessional revival and restoration our Synod was favored with a place of leadership. As we would keep that place, we must try to answer the question: Where do we go from here? Any failure on our part to try to answer it would be an offense. Supinely to accept the present schismatic state of our beloved Church as a finality is an even greater offense. To abandon the work begun one hundred years ago because it has not yet reached its full fruition would be a crying offense.

This was Walther's goal: the final realization of one faithful Lutheran Church in America. When and how this should be realized he did not presume to say. He left that to the gracious will of God. Meanwhile he worked and prayed, never doubting that God answers every right prayer in His own time and in His own way. We can do no less!

* Based on letters written a decade ago by D. H. Steffens.

The Ministry of Music

The ministry of music adds to the preaching and teaching ministry what the sunrise brings to the landscape. It enhances doctrinal truth with color and beauty. In the service it becomes refreshing rain upon the thirsty earth. The earth does not ask for the rain, but in response to its gentle touch, it sends forth verdure and its brightest blossoms.

The minister of music should possess the following qualifications:

1. Genuine love for the Kingdom of God and the human personalities who constitute the Kingdom.

2. Wholehearted interest in the musical and spiritual welfare of the church.

3. Adequate music foundation, which includes a sound working knowledge of theory, form, voice, and the music elements as applied to sacred music literature.

4. Personal experience of having heard presented many of the master religious-art works of the world.

5. Patience to work faithfully and steadily toward the goal of musical and spiritual perfection.

6. Spiritual enthusiasm that wins the spontaneous like enthusiasm from co-workers and congregation.

7. Mental and emotional stability which meets praise with humility and adverse criticism without irritation or resentment.

8. Physical endurance necessary for prolonged hours of study, research, and performance.

9. A mind hospitable to ideas and suggestions from the minister, music committee, choir members, and congregation.

10. A will to co-operate intelligently and graciously with the preaching and teaching ministry of the church and the musical and spiritual enterprises of the community.

ETHEL T. RAND
in the *American Organist*

"The Wounds of Love"

A Chapel Address on Jeremiah 38:1-6

By DEAN R. A. JESSE

Jeremiah, all mire-covered in the muddy cistern into which the princes of Judah had flung him for warning Jerusalem that the Chaldeans would presently destroy it for its sins, was to the outer eye surely no pretty sight, all bedraggled as he was. But to the inner eye that so often sees so much more clearly, this humiliated man, beneath his smear of clay, is one of the great and beautiful figures of Biblical story, amazing for his forty years of courage, who had begged God not to call him to the loneliness of prophethood, and lovely in sublime devotion to God amid the hate that surrounded him — this great man who could not go home to Anathoth lest his townsmen stone him as an enemy, who could not walk Jerusalem's streets without hearing hisses and taunts — this lonely man, so sublime in the solitude of his great faithfulness that you and I may still pray, "God, give me love's courage, too; make me like Jeremiah!"

For that is what it takes to warn an erring brother — not just courage, but the love that produces the courage. Love gives us the courage as it makes us take the trouble; only as we fail to love do we pass by our sin-wounded brother, like the priest and the Levite passing the wounded man upon the Jericho highway. Only when love is absent, does it become none of our business.

In this light let us read Prov. 27: 5-6: "Open rebuke is better than secret love. Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." A secretive love, which keeps secret from a man his faults and substitutes either speech behind his back or the silence of indifference or of contempt, is not love, but something else that bears another name. But the momentary wounds which love inflicts for healing are the measure of a man's faithfulness to his friend. "Faithful are the wounds of a friend."

If ever we find the right thing hard to do, we may be sure that it is because we love ourselves too much and God and man too little. And we do find it hard to speak to a brother of his trespasses, so that every instance thereof is another amazing instance of the breaking through of the glorious power of God, through the restraint of human lovelessness and of human selfishness unable to overcome its fear.

For we are, of course, afflicted with fear: fear of a harsh reply, fear of an enduring and vicious resentment, fear of reprisal and revenge — a fear too often, alas, well founded. The flesh of Christians can shrink from, and cringe before, this just as well as a heathen's can, and for the same reason; in both cases the flesh *is* heathen. Only the love *God* gives can give us love's courage.

It has to be done *out of* love; but it has to be done *in* love, too, if it is to be effective — in true love. Our brother will not be slow to sense veiled anger or impatience, not to say ill will or hatred or envy or condescension or contempt or, worst of all, the effort to humiliate a man through his sins because we envy him. It must be plain that we speak the truth in love and that for love's sake we are willing to risk reproach. "Faithful" must be "the wounds of a friend."

Again, we must speak in humility. No man here, speaking or listening, can, after all, cast a stone. We are all sinners together, whatever else may distinguish us from each other. I may not sin my brother's sins as grossly as he; but I have my own innumerable personal frailties to govern. I must therefore speak as one who expects to be spoken to when he errs, as he will.

Finally, love's wounds must be inflicted with love's instruments — those that hurt only to heal. As the surgeon uses not the clumsy instruments of the kitchen, but the approved and proved ones of his craft, that he may pierce the abscess, but not bruise and mangle the flesh, so must we do. We must use the instruments appointed by the divine Healer of the soul — not man's ill-adapted means, but those of God's unavoidable rebuke and of His equally unavoidable love, of a Sinai and a Calvary equally unavoidable.

Every gathering of Christians, whether for worship or for any other purpose that is in keeping with the divine will, is like the kingdom of heaven or like the right hand of Christ on Judgment Day. There are those present; there are also those absent who might, for all we can at any time foreknow, be present had we spoken, perhaps today, perhaps yesterday, perhaps years ago. Let us humble ourselves under the mighty hand of God for our sore sins of silence, and be subject one to another, and be clothed with humility, not with pride; for God resisteth the proud and giveth grace to the humble.

A Bedfast Missionary

By A. H. CONSTIEN, Lombard, Ill.

How do you feel when you are unable to arise from your bed because of sickness? Yes, I know, you feel distressed. But of what are you thinking? When they are sick, some people give way to gloom and even say foolish things about God. Did you ever read or hear of Job? The Bible tells us some very good things about him, but one day, when he was very sick, he forgot himself, and he cursed the day on which he was born. That was the wrong attitude. It is written for our warning. Other people, when they are sick, think of good things, and they speak of the goodness which God has bestowed upon them. Hezekiah was such a man. Maybe you have read or heard of him, too. Even when he was nigh unto death, he thought well of God and asked Him to take away his sickness. That was the right attitude and is written for our emulation. But it is the third class of sick people that does some real, worth-while thinking, for these people do not only think and speak well of God, but they also do some serious thinking about the men and women and children who do not know how to conquer gloom, how to pray, and above all, who do not know Jesus as their Savior. After they have thought of these poor people they also think of ways and means to bring such people to Jesus. I am going to tell you of a sick Christian woman who did just that.

She had been bedfast for seventeen years, but her mind had not been idle. All these years she had been praying for the souls of other people. Then one day she did more than that. She asked for pen and paper and wrote down the names of fifty-seven persons whom she knew to be without Christ. Three times a day she prayed for each one of these. But she did not stop there. She wrote each one a letter and told him or her how Jesus had died for all sins of all men in order that he who

would believe in Him might not perish, but have everlasting life. After that she wrote to some of her Christian friends who were acquainted with the people for whom she was praying, and she asked these friends to visit those unconverted people, to speak to them of Jesus and His love, and to invite them to their church.

At the same time she, of course, kept on praying for these people, and her prayers were not in vain; prayers never are. God answered her prayers, and she lived to see the day when many of these and other people came to Jesus and believed in Him.

As you see, this is a way of bringing people to Jesus which may be followed even by the sick. This lady found a way although she was bedfast. Many people do not find ways when they are well. Have you found a way to bring people to Jesus, to His Church, to His Sunday school, to our Lutheran schools? What have you done to bring people to Jesus? Do not permit yourself to be limited by the slogan: "Each One Reach One." That is to be only the beginning. After you have reached one, you will not want to stop there. Jesus sought the lost, the last, and the least. He now tells you: "Follow Me!"

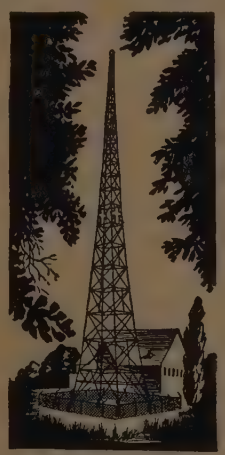
Niemoeller Visits St. Louis Seminary

More than 150 members of the faculty, the clergy of St. Louis and their wives, and other friends attended a breakfast in honor of Pastor and Mrs. Martin Niemoeller in Wartburg Hall on Jan. 9. While Niemoeller had a conference with members of the faculty after the breakfast, Mrs. Niemoeller, speaking English and (by request also in German), entertained the guests with an account of what happened to her family while her husband was in the concentration camp.

After the morning devotion Dr. L. J. Sieck introduced Pastor Niemoeller to the student body, who spoke at some length (in English) on his inner and outer experiences during his world-renowned contest with Hitler, saying that many of his actions were motivated "not so much by courage as rather by fear," but that the Lord led him to the knowledge that though the visible Church or churches might be wiped out, the *Una Sancta*, the one Holy Christian Church, would remain. Though not all his hearers could agree with all the conclusions he drew from his convictions, all were impressed with his evident sincerity. Mrs. Niemoeller, too, was presented and took the occasion to extend her greetings to the large assembly. K. K.

Good News from KFUO

Aug. 9, 1946, was a red-letter day in the history of KFUO. On that memorable day the F. C. C. granted KFUO authorization to establish an FM station. Present radio programs come to us over a system known as AM — amplitude modulation. This low frequency type of broadcasting is subject to static. It also limits the number of stations operating on any one frequency, because AM signals carry for thousands of miles, and if a station in Cleveland and one in Chicago operated on the same frequency, they could interfere with each other. In 1935 Major Edwin H. Armstrong perfected a system of FM broadcasting. This was in a higher frequency than AM and eliminated nearly all static and interference, thereby giving truer tone. FM also permits many more stations to operate on the same frequency because a station's range



can be limited to 100 miles. Thus there could be stations on the same frequency in St. Louis, Springfield, Ill., and Fort Wayne, and every few hundred miles across the country without interference. Because FM is a different system of broadcasting, a special type of transmitter is required. We have applied for a 3,000-watt transmitter. FM receivers are now again being put on the market. Their manufacture was halted by the war. All FM stations will be licensed for full time day and night. That means that KFUO, too, will be able to broadcast till 10 or 11 o'clock every night on its FM station.

The construction of the FM station is the first project of a long-range five-point $300,000 Forward Movement of KFUO. The other four units are:

2. Enlargement of our present radio building.

3. Unlimited nighttime operation on our present transmitter.

4. Increase in power from 5,000 to 10,000 watts.

5. Erection of an auditorium studio.

Synod is stressing mission work more and more, and rightly so. The fields are ready! We dare not delay in sending reapers; we must thrust in the sickle of the Word now! This is true also of the field of radio. There are 57,000,000 radio sets in 30,300,000 homes! These sets reach probably more than 90 per cent of the entire population of the United States. What a field white unto the harvest for our Church! Let us not plow the precious sheaves under by neglect, indifference, miserliness, and shortsightedness, but let us regard it as a distinct privilege to own and operate a radio station of our own, which is a marvelous modern means of bringing the soul harvest into the heavenly granary. Shall we not also show our appreciation by supporting our station with our frequent, fervent prayers and with our generous regular gifts, especially now when the good and gracious Lord has set before KFUO another open door by means of FM.

HERMAN H. HOHENSTEIN
Director of Radio Station KFUO

Facing Inflation

Several months ago we had a conversation with a union official. We asked him if he had ever thought about organizing the clergy. He shrugged his shoulders and changed the subject. We have been thinking about the matter ever since. Nearly every branch of labor is organized, even the white-collar workers. Since the end of the war one after the other of the trade unions has used the powerful weapon of the strike to force a rise in wages. We have no opinion regarding Labor's demands or Industry's reluctance. But we feel safe in saying that ministers will not strike nor will doctors and nurses. Not that they might not have justification for such, but, speaking for the clergy only, there are sound reasons behind their refusal to strike.

The clergy are organized, so to speak, for service under the Cross. They have dedicated their talents, strength, and heart's blood to the preaching of the Gospel of Christ. Their entire time is devoted to the healing and saving of men's souls. To refuse to do this work would be an act of disloyalty toward the Master. To please Christ is the chief concern of the ministry. Moreover, how would a fact-finding board go about setting a price for this type of service?

Ministers and their families are flesh-and-blood people like the rest. They like comfort and convenience in their homes, plus a modest share in the good things of life. But they do not insist upon these things as their right. They believe, as all Christians must, that the Lord will provide. It is their conviction, too, that the congregations which called them will also take care of their needs, even to the extent of raising their salaries when inflationary trends begin to play havoc with weak budgets. The Christians that make up the congregations may be depended upon to take the broad view in this matter, with the result that the economic adjustment is usually made.

The ministry must be kept clear of such disturbances as tend to ignite the flame of hatred in the hearts of men, that serve to drive a wedge between the children of Adam. The Church is here to prepare all men for the coming of the Lord. The servants of Christ should be the ones, therefore, who consistently "seek first the Kingdom of God and His righteousness." They find, as God's children have always found, that "all these things shall be added unto them." H. C. SCHRECK

"United Relief for Displaced Germans in Europe"

This association, formerly known as "Relief Association for Germans of Pre-war Poland," has now been reorganized and moved to Chicago. The scope of its work has been considerably widened, as it concerns itself with permanent rather than emergency relief. Its purpose is first to reunite scattered members of displaced families and then, if they desire, to settle such families in South and North America, including the United States, when and if pertinent arrangements have been made. Thus it is hoped these unfortunate people will be enabled to build up a new future for themselves and their families. Although the work of our association is non-sectarian, the start will be made with those who have relatives and friends among our Lutheran people, because most of them are of that faith. Gradually this organization hopes to bring help to all who are in need of it, regardless of national origin or creed. It aims to unite smaller organizations with similar aims, most of which are restricted in their work by definite church affiliations or by nationalistic or racial boundaries. In our association everyone will receive help as long as resources are available and as long as there is no other group which specializes in helping only certain types of displaced persons.

The national headquarters of our association are now established in 221 N. La Salle St., Chicago 1, Ill., under the chairmanship of Theodore H. Schlake, a member of the Board of Directors of the Missouri Synod. Anyone interested in this movement may get in touch with this organization for further information. Also, anyone who knows of some relative or friend among displaced persons is urged to communicate with us immediately, giving as much information as possible. Pastors and congregations are asked to take an active part in this undertaking.

W. P. KUHLBERG

"He Found Them Sleeping"

(Luke 22:45)

'Tis dark on the Mount of Olives,
And shadows obscure the way —
Where I follow in spirit my Savior,
As He goes to the Garden to pray.
For the sin of the world He is ready to die,
His Father's will to obey.

I see Him arise from prayer
And turn to His followers three,
For a word of comfort and solace
In His pain and His agony.
But they sleep; and in sorrow the Savior asks:
"Could ye not watch one hour with Me?"

Fain would I wake them, reprove them,
And chide for their inconstancy;
But as I look into their faces,
Ah, God! 'tis my own face I see.
I am Peter and James and John,
Christ is asking His question of me.

For He often has found *me* sleeping,
Though He tells me to watch and to pray.
And although the spirit is willing,
The flesh finds it hard to obey.
But I hope to receive Thy pardon, O Lord,
Even the same as did they.

WILMA E. MCNALLY

Uncle Joe's Corner

Charlie Bonner had accompanied his uncle, aunt, and cousins to church. After dinner, while the aunt and the girls were busy in the kitchen and Charlie was alone with his uncle, the younger man asked:

"Uncle Joe, you told me that I should give attention to the Bible. I am doing that, but there is one thing that robs me of some joy and certainty when I read the Scriptures."

"What could that be, my son?"

"Well, for one thing, there are many things which I do not understand. There are difficulties. In fact, it seems to me the Bible often uses strange and obscure words. We are told that the Bible is clear, but I have found many things not at all clear to me."

"You are entirely right, Charlie. There are places in the Bible that we do not understand. The Bible itself tells us that there are 'some things hard to be understood,' 2 Pet. 3:16. Moreover, the Bible speaks of great mysteries. Even when we do understand the words, the content is above our understanding. You certainly remember reading in St. Paul's Letter to the Corinthians, chapter 13: 'Now we see through a glass, darkly,' and: 'Now I know in part.'"

"Does that not rob us of much joy? I, at least, feel troubled at times."

"Charlie, first of all remember this. This entire world is very mysterious. If you give just a little thought to the new discoveries that men have made and the many new gadgets, machines, and tools they have invented, do you not see that in the past much of nature was a mystery to man and often misunderstood? Yes, I dare say, even today we have barely scratched the surface of many secrets of nature. There is much more which research in chemistry, physics, and mechanics is to bring to light."

"What you say, Uncle Joe, is certainly true. My courses in chemistry and physics have definitely shown me that."

"Very well, then, son, we do not become discouraged because we do not understand everything as yet and because we haven't been able to cure every disease; we simply continue to experiment, to study, and to search in order to gain better insight into this wonderful creation of God. That is what we ought to do with the Scriptures. There is enough there which you do understand very well and which is clearly revealed. And now, note this: In order that you may not become tired and surfeited, God has supplied some things to sharpen your appetite for further study and discovery. Rejoice that you know the wonderful truths which you confess in our Creed, and continue to learn more and more the will of the Lord concerning your life.

"But, tell me, have you any particular passage in mind that has given you some difficulty?"

"Come to think of it, Uncle Joe, what you say is true; many things are very clearly told in the Scriptures, and now that you have told me that the more difficult parts are given us in order to prevent pride and conceit and surfeiting, and may become clear as we continue to study on — that has thrown light upon this whole matter. As for any particular place which has perplexed me, I may mention the word *Selah* in the Psalms. That word is very frequently repeated, and still I haven't been able to discover its real meaning or purpose."

"Charlie, it is true, that word is not understood. I do not think that it is impossible that at some future day someone may discover its true meaning; but, after all, we receive such rich blessings from the Psalms even though we do not understand this word *Selah* and a few other words.

"However, is there some other word which has troubled you?"

"Yes, Uncle, I have been thinking of that word *Hosanna*. We sing that every time we attend Holy Communion, but I must confess that I haven't understood it, and I feel guilty in shouting 'Hosanna,' even though I do not know what it means."

(Continued in next issue)

From a Pocket Notebook

We have sometimes remarked upon the fact that whatever faults we may attribute to the Missouri Synod, it cannot be charged with doing things in haste. That sounds like praise, but is it all to the good when a Church makes no mistakes by acting with precipitation? It may be that in trying to stick to the safe way it is missing opportunities, losing the rewards which come to him who acts with decision and having chosen his goal makes every moment count for its achievement. We philosophized thus on the first day of January when we looked over the blueprints for the new Concordia College plant in Oakland, Calif. In the past 20 years our Synod has resolved twice to put up an urgently needed new building. It was never built. Once more, Synod allowed the amount of $240,000 in 1944, and at the end of 1946 the go signal was given. Conditions have reached the point where not only further growth but the essential program of the school suffers from antiquated and cramped quarters. The faculty of 11 must teach a student body of 160 in a building which was designed for 62 and should never have harbored more. I saw rooms with five beds, built to accommodate three. . . . It cannot be charged against our California folks that they looked to their friends back East to supply them with a college. Not only have individuals made substantial gifts toward the purchase of ground and equipment; more than $40,000 was raised to purchase the present property and erect the so-called main building. More recently Mrs. H. Behrends contributed $20,000 towards the gym. And there have been organized laymen's activities these many years. When Pres. Th. Brohm was called to the Coast 40 years ago to take over the leadership of the college effort, he received a visit from a youthful Lutheran layman, even then a successful businessman, who listened with sympathetic ear to the difficulties of the young president. His name was Henry W. Horst, today living in retirement at Rock Island, Ill., honored with the title of LL. D. from Concordia Seminary. He suggested to Professor Brohm an appeal to the laymen of the District, possibly the organization of an education society. He made a contribution of $100 to start the treasury, which has since been of inestimable help to the school. It has now engaged ex-Chaplain Ed. Fleischer to raise $25,000 in both California Districts towards a girls' dormitory. . . . In addition to the daily evening chapel the entire student body has a matin service at Redeemer Church, near by, twice a week. . . . A mothers' group in Los Angeles supplies funds for the commissary at the Oakland Concordia. We admired the beautiful tablecloths, marked with the letters of the school, in the dining room. . Mr. William Bente, Treasurer of the California and Nevada District, has just given $10,000 towards a library. . . . Those blueprints for the new building betoken an excellent choice of architect. The subcontractor who can wangle an "extra" of $25 out of this job is a wizard. . . . From a former visit to the West Coast we were acquainted with the infinite loneliness of the sagebrush and cactus country of the plateau stretching from Wyoming to the Sierras. As we passed through Utah and Nevada, we were again impressed with the absolute desolation of the landscape. For the most part the railroad clings to the valleys, winding and twisting about through the barren hills, and thus the view is always the same. In the foreground the land sweeps smoothly away and upwards, devoid of any life or motion, livid, seemingly barren, hideous. Back a little ways rise the ghastly hills, dull, dead, in grotesque and horrible forms, and forever of the same bleak gray. They rear up in wild confusion, tossed and twisted, intersected by deep ravines, divided by glaring white valleys. But in all their diversity there is a terrible monotony; the tired eye wanders in vain from cliff to vale, seeking the smallest evidence of life, seeking even some change in color from the dreary gray and deathly white. A vast, ominous silence broods over these waste places and overshadows and awes the spirit of man. . . . Yet there must be rich nourishment in the dry desert grass. Fattened cattle of amazing size crowd the pens. And underground there is in these States mineral wealth beyond calculation. G.

Letters from Readers

SUGGESTED LITANY

for the Congregational Celebration of the Synodical Centennial

℣: Father, be with us.
Christ, be with us.
Holy Spirit, be with us.
℟: Be with us, Holy Trinity, one God.

℣: In that we have forgotten the new commandment which was given us, that we should love one another:
℟: Forgive and convert us.

℣: In that we have shared in the failures of our Church, have been weak in her weakness, and have added to her stains:
℟: Forgive and convert us.

℣: In that we have failed to be true to the teaching of Christ, have distorted the proportion of the faith, have disabled the work of the Master, divided His body, and delayed His coming:
℟: Forgive and convert us.

℣: In that we have been of little faith, paralyzed by our want of hope, and futile for our great lack of charity:
℟: Forgive and convert us. Amen.

New York B. VON SCHENK

"IN THE LIGHT OF"

In the LUTHERAN WITNESS, Dec. 17, 1946, we presented to our readers the full text of the A. L. C. Sandusky Resolutions (1938) as far as these referred to our Synod, pointing out that Sections One to Four of these resolutions showed an unequivocal acceptance of our own Synod's Resolutions of that year; also pointing out that the phrase "in the light of" occurs in Section Five of the A. L. C. Resolutions, which speaks of the relation of the American Lutheran Church to the American Lutheran Conference. The pertinent part of Section Five reads: "We believe that the Brief Statement viewed in the light of our Declaration is not in contradiction to the Minneapolis Theses," etc. An interested brother has written to us and called our attention to the resolutions passed by the A. L. C. at Detroit in 1940 and at Mendota, Ill., in 1942. We were fully aware of these resolutions. They do not alter the resolutions of 1938 in any way. In 1940 the A. L. C., called on by our Unity Committee, explained in detail Section Five of its 1938 Resolutions. In 1942 the A. L. C. passed a set of resolutions on fellowship in which it summarized its negotiations toward fellowship with our Synod and with the United Lutheran Church in America. What is said in these resolutions of 1940 and 1942 in no wise affects the stand which the A. L. C. took in Sections One to Four of its 1938 Sandusky Resolutions. The fact that in these the statement is made that the Brief Statement is accepted in the light of their Declaration "as a basis for pulpit and altar fellowship" is no alteration of the A. L. C.'s position of 1938. In that year we accepted their Declaration as containing no false doctrine; we thereby received it as a supplement to our Brief Statement. If the A. L. C. expresses itself to the effect that the Brief Statement is accepted "in the light of its Declaration," that expression has no sinister aspects if we remember Sections One to Four of the 1938 Sandusky Resolutions. All negotiations toward Lutheran Unity are bound to fail as soon as there is a lack of trust by one side or the other. Mutual confidence is an absolute prerequisite. If that is lacking, all efforts toward true unity are bound to produce no results.

W. G. POLACK for the Staff
of the LUTHERAN WITNESS

WASHINGTON'S LEGACY

It is our habit in celebrating the birthday of George Washington to remember many of his deeds and to eulogize his splendid character. It is claimed that the pattern of his life was influenced by his mother's reading to him from *Contemplations, Moral and Divine,* by Sir Matthew Hale, Knight, late Chief-Justice of the King's bench. If this be so, the following passage from that worthy volume may furnish interesting information as to why, both as leader of the Revolutionary Armies, and later, as the first President, he maintained such a high conception of his office, and, as an imperishable legacy to posterity, left one of the highest reputations for integrity, selflessness, truth, and godly reverence ever concentrated in one man:

"As to all the blessings and talents wherewith Thou hast intrusted me, I have looked up to Thee with a thankful heart as the only Author and Giver of them. I have looked upon myself as unworthy of them. I have looked upon them as committed to my trust and stewardship to manage them for the ends that they were given — the honor of my Lord and Master. I have therefore been watchful and sober in the use and exercise of them, lest I should be unfaithful in them. If I have at any time, through weakness, or inadvertence, or temptation, misemployed any of them, I have been restless till I have in some measure rectified my miscarriage by repentance and amendment."

With this reflection upon the Christian's place here below, let us, in prayer, resolve to adopt an attitude towards our high calling which will be truly commensurate with our accountability to God (Matt. 12:36; Rom. 14:12).

Englewood, N. J. A. H. C. PETERSEN

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

Julius August Duchow (d. Dec. 5, 1946) was born in Pommern, Germany, April 8, 1874, and came to America at the age of eight. In 1898 he graduated from Concordia Seminary in Springfield, after which he served for seventeen years in the ministry in the Oregon and Washington District, holding pastorates in Mount Angel, Oreg.; Endicott and Havillah, Wash. He retired from the ministry in 1915.

He was married in 1898 to Bertha Olga Kohlerman and is survived by his widow, twelve children, forty-seven grandchildren, and three great-grandchildren. Funeral service was conducted by the undersigned. E. H. IMME

Teacher Charles A. Decker (d. Sept. 3, 1946), born in Chester, Ill., Dec. 21, 1861, received his professional training at Addison, Ill. Upon graduation in 1887, he accepted a call to Immanuel Congregation, Palatine, Ill., where he remained till 1892. Thereafter he served the following congregations, in the order named: St. Luke's, Chicago, Ill.; St. Paul's, Neu Gehlenbeck, Ill.; St. Peter's and St. Thomas', Detroit, Mich.

In 1886 he was united in holy wedlock with Hannah Angermann, who died ten years ago. He is survived by three children, four grandchildren, and two great-grandchildren. Funeral services were held at Chester, Ill. The Rev. H. C. Schreck officiated. FRED J. DECKER

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Only Believe. Daily Devotions No. 73. January 1 to February 18, 1947. Concordia Publishing House, St. Louis 18, Mo. 64 pages. 5 cents each, postpaid; 48 cents per dozen, postage extra; $3.00 per 100, postage extra.

Sonntagsklaenge. No. 2. By Dr. H. M. Zorn. Same prices.

These booklets continue to be in demand among Christians, not only in our Synod, but even in other synods and churches. In the present copies we were especially pleased with the fitting anecdotes and illustrations in the English and the beautiful and appealing stanzas in the German. We may be sure that every copy sows the good seed of the Word of God and that God Himself will not withhold His blessing and increase. S.

Proceedings of the Twelfth Convention of the Southern California District of the Ev. Lutheran Synod of Missouri, Ohio, and Other States, June 23 to 27, 1946. 84 pages.

The essay of Prof. Richard R. Caemmerer on "The Nature and Attributes of God" is contained in this report. The essay is not at all stereotype, but in every part shows careful personal investigation and study. In addition to the usual reports of the different boards of the District, there is a very careful and encouraging survey of the many mission fields served by the clergy of this District. Among these the report on "Lutheran Chair at the University of Southern California" is definitely unique and encouraging. S.

Concordia Bible Teacher. Edited by Dr. J. M. Weidenschilling. Vol. VIII, No. 2, January, 1947: *Studies in Matthew's Gospel*, Part I. 78 pages. Subscription price, 75 cents per annum.

Concordia Bible Student. Vol. XXXVI, No. 2, January, 1947: *Studies in Matthew's Gospel*, Part I. 63 pages. Subscription price, 50 cents per annum.

The first of these brochures is intended for the teacher of the divine Word, the second for the student. Most of our teachers are acquainted with this publication. If there are any who have not as yet used these helps, they ought to send for this number in order to take advantage of the assistance which our Church is providing both for teacher and student. They will find that these booklets supply just the help which the teacher and his pupils need. In this number the Gospel of St. Matthew is explained in a number of carefully chosen topical treatments, and the Sermon on the Mount is elucidated and discussed. S.

Is Masonry a Religion? An Analysis of Freemasonry. By Theodore Graebner. Concordia Publishing House, St. Louis 18, Mo. 79 pages. 25 cents.

This study of Masonry is based upon the authoritative statements and publications of the Masonic order itself. The author is recognized as an authority on secret societies. He shows that much Biblical phraseology is used to clothe pagan rites. No matter how perplexed anyone may be by the mysteries connected with Masonry, after reading this booklet he should certainly see the deceit of its pretenses. We have read much of the literature of Freemasonry and about Freemasonry, but this booklet is the most convincing we have seen so far. S.

The Atoning Christ. Lenten sermons by Richard R. Caemmerer. 126 pages, 5×7. Ernst Kaufmann, New York. $1.50.

The reading of these two series of Lenten sermons left us with an impression like that received from Roland Hayes' singing of "Were You There When They Crucified My Lord?" A sense of immediacy, of firsthand personal experience, of myself standing under the Cross on Good Friday. It is the kind of sermon that no one could ever write for the printer; they were addressed to Dr. Caemmerer's congregation when pastor. They contain practically no theological verbiage. And there are often five and six lines in succession containing 90 per cent Anglo-Saxon words. Words of one syllable preponderate. Pastor Caemmerer had learned the art of using the simplest words at a climax with overpowering result. Strictly logical, the skeleton nowhere protrudes, and practical applications flow with unstudied ease out of the doctrinal exposition. G.

Holy Mountains. A guide to the story and teachings connected with the mountains of Bible history. Published by the Walther League, 875 N. Dearborn, Chicago 10, Ill. 30 cents; rebate in quantities. Also *Leaders' Manual* with group orders, free.

The Bible Study Committee of the Walther League offers this beautifully printed little manual in its new series of booklets for Bible classes. The events connected with Moriah, Sinai, Nebo, Lebanon, Carmel, the mounts of the Holy City, and others are discussed in connection with selected Bible passages, 30 in all. These new manuals have abandoned the idea of "lessons," offering instead Scripture texts of convenient length, also hymns suitable to close the session at any point. Topics for discussion are supplied with each text. G.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Installed: **PASTORS**

Bornemann, W. H., in Trinity Congregation, Morrill, Nebr., by Geo. V. Weber, New Year's Day, Jan. 1.

Cattau, H. G., in Zion Congregation, Omaha, Nebr., by F. J. Schleef, Sun. p. New Year, Jan. 5.

Dierker, E. J., in Ebenezer Congregation, near Okawville, Ill., by J. Heseman, 2. Adv. Sun., Dec. 8.

Henline, William P., in Our Savior Congregation, Des Moines, Iowa, by K. Daib, Sun. p. Christmas, Dec. 29.

Mack, V. A., in Immanuel Congregation, Seymour, Ind., by W. V. Neuendorf, 2. Adv. Sun., Dec. 8.

Reetz, Martin, in St. Paul's Congregation, Carroll, Nebr., by H. M. Hilpert, 3. Adv. Sun., Dec. 15.

Roehrs, Luther, as associate pastor in Zion Congregation, Wausau, Wis., by P. W. Roehrs, Sun. p. New Year, Jan. 5.

Ruthenbeck, L. H., in St. Peter's Congregation, Vernon Center, Minn., by O. F. Hinrichs, Sun. p. New Year, Jan. 5.

Schmiesing, Earl W., as assistant pastor in Zion Congregation, Oklahoma City, Okla., by J. F. Schulz, 3. Adv. Sun., Dec. 15.

Schoech, Walter F., in Redeemer Congregation, West Palm Beach, Fla., by J. M. Walker, 2. Adv. Sun., Dec. 8.

Installed: **TEACHERS**

Burger, Carl G., in Trinity Congregation, Evansville, Ill., by Walter C. Brauer, Sun. p. New Year, Jan. 5.

Krumme, Leo H., in Immanuel Congregation, Crystal Lake, Ill., by G. A. Gehrs, Sun. p. New Year, Jan. 5.

Osiek, H. W., in St. John's Congregation, near Lanesville, Ind., by Omar F. Rau, Sun. p. New Year, Jan. 5.

Dedication

Olpe, Kans. The recently purchased and renovated church of Zion Congregation (E. Moehring), 2. Adv. Sun., Dec. 8.

Pastors' Conference Meeting

One-Day, St. Louis and Vicinity, Feb. 3 (9:30 A. M.), Concordia Seminary. — W. J. WARNECK.

West Central Minnesota Mixed, Feb. 4, 5, at 10 A. M., Appleton, Minn., Pastor H. A. Faedtke. — H. C. DUEHLMEIER, *Sec.*

An Anthology of the Work of Lutheran Poets

is planned by Concordia Publishing House. It is the wish of the publishers and editors to make the anthology as representative of American Lutheranism as possible. Lutheran poets are herewith invited to submit their work for consideration. Selections will not be limited to poems strictly religious in theme. Please mail contributions to THE LUTHERAN ANTHOLOGY, Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

FINANCIAL REPORT, Receipts February 1, 1946, to December 31, 1946

From Districts	Budget Accounts	Relief in Europe & Asia	Army-Navy Collection
1. Alberta and Br. Col.	$ 5,193.44	$ 16,093.57	$ 1,069.30
2. Argentina	—	—	—
3. Atlantic	67,120.82	58,662.54	11,718.64
4. Brazil	11.60	—	—
5. California and Nevada	11,464.23	34,201.74	5,393.89
6. Central	273,603.44	140,161.76	42,823.14
7. Central Illinois	108,924.77	55,430.93	18,686.84
8. Colorado	14,172.51	15,851.84	4,095.65
9. Eastern	51,137.67	43,981.51	11,247.37
10. English	106,691.99	59,938.59	17,941.04
11. Iowa East	41,000.00	33,388.55	8,142.15
12. Iowa West	103,405.91	63,203.42	18,737.82
13. Kansas	49,603.19	54,416.81	13,930.29
14. Manitoba and Sask.	4,614.13	17,298.35	641.24
15. Michigan	246,239.89	116,170.81	28,436.42
16. Minnesota	151,065.13	108,222.01	29,273.26
17. Montana	4,131.60	6,588.59	1,791.07
18. North Dakota	16,994.90	23,323.55	7,340.28
19. North Wisconsin	100,012.81	51,065.29	14,559.93
20. Northern Illinois	220,165.28	151,818.51	27,420.22
21. Northern Nebraska	29,218.00	41,849.32	11,869.26
22. Oklahoma	10,696.72	13,203.15	4,480.51
23. Ontario	13,096.50	10,307.25	2,281.93
24. Oregon and Washington	24,700.00	47,768.62	10,494.05
25. South Dakota	13,176.30	26,970.08	6,975.94
26. South Wisconsin	154,000.00	80,312.53	23,929.13
27. Southeastern	22,988.19	20,672.35	6,705.61
28. Southern	14,001.31	15,841.16	3,608.58
29. Southern California	12,309.35	48,972.99	9,531.46
30. Southern Illinois	56,406.82	31,580.44	12,575.87
31. Southern Nebraska	37,896.23	48,526.04	12,716.01
32. Texas	33,545.31	42,056.68	12,241.00
33. Western	191,669.69	91,631.85	32,507.13
Total from Districts	$2,189,257.73	$1,569,510.83	$413,165.03
From L. L. L. Endowm. Fd.	55,495.76		
From Other Sources	131,716.25	259,258.62	3,571.23
GRAND TOTAL	$2,376,469.74	$1,828,769.45*	$416,736.26

*$17,302.66 was received last year, making a grand total of $1,846,072.11 for Relief in Europe and Asia.

THEO. W. ECKHART, *Financial Secretary*

Request

Anyone knowing of Lutherans residing in or near Winter Haven, Lake Wales, Dundee, Lake Hamilton, Haines City, Lake Alfred, Davenport, Auburndale, Eagle Lake, Fla., kindly mail names and addresses to REV. M. K. C. VETTER, 327 Ave. C, S. E., Winter Haven, Fla.

Wanted

The mission congregation of Concordia Lutheran Church, Lake Park, Iowa, desires to purchase a reed organ with electric blower. Please communicate with REV. M. J. ANSORGE, 503 S. Anna Ave., Spirit Lake, Iowa.

For Sale

A modern brick church building located in country. As good as new, the altar, pulpit, and 26 church pews. Also a reed organ. All bids must be in by February 15. For details write immediately to REV. E. F. FRESE, Hampton, Nebr.

Needed

Small mission station in northwest Iowa is sorely in need of *church pews*. We can use 18—22 pews, 8 feet in length, or 9—11 pews, 16 feet in length. Can anyone help us out? — REV. ROBERT O. WUDY, Quimby, Iowa.

December Contributions Sent Direct to the Treasurer

(Because of their great number, receipts for the following purposes will not be *publicly* acknowledged: Army and Navy, Peace Thankoffering, European Relief)

Deaf-mute Anniversary Collection: Mr. and Mrs. H. Muller $2.00, Mrs. Lydia Horn .25, Theo. Schumacher 2.00, Esther L. Welch 42.00, Anna Eggers 10.00, Wm. H. Hardy 10.00, Rev. C. O. Smith 12.60. Mr. and Mrs. Theo. N. Hillmann and Mr. and Mrs. Theo. Hillmann and Ruth in Memory of Mr. Ed. Gaebler, Deaf-mute Missions, 10.00. Mary Hahns, European Missions, 25.00. Mrs. Agnes Isenhower, Missions in China, 50.00. Miss Carolina Heinrichsmeyer, Freikirche Seminary in Germany, 200.00. First Luth. S. S. of Yuba City, Sutter City, Calif., Mission Work among Mohammedans, 6.18. Mr. and Mrs. Geo. H. Miller, Radio Station KFUO, 5.00, Deaf-mute Institute, Detroit, 5.00, Blind Mission in Vinton 5.00, China Missions 10.00, Bethesda Home, Watertown, 5.00, Old People's Home, Omaha, 5.00, Army and Navy 10.00, Africa Missions 5.00. Burr Oak Luth. Congr., Mindoro, Wis., Mission in India, 81.22. Mr. and Mrs. John Frank, Lutheran Hour, 25.00, Radio Station KFUO 25.00. Ladies' Aid, Hannastown, Pa., African Missions, 14.00, Europe 25.00. Mrs. O. H. Hiller in Memory of Granddaughter Rosemary Louise Campbell, Missions, 5.00. Lutheran Women's Missionary League, Sioux City, Iowa, Christmas Cheer for South American Missionaries, 160.00. Per E. Heinecke from N. N., India and China Missions, 200.00. Lutheran High School, St. Louis, Mo., Missionaries in India and China, 12.00. Saude Luth. Congregation, Saude, Iowa, Mohammedan Missions, 55.37. Mrs. H. D. Mensing, Pension Contingent Fund, 25.00. Sundry Donors at Messiah Luth. Church, Fairview Village, Ohio, in Memory of E. G. Schwachenwald, Pension Contingent Fund, 23.00. Charles Junghans, Sr., Seminary in Frankfurt, 1,000.00. Mrs. Emma Rueber, Pension Contingent Fund, 5.00. Saint John's Luth. Ladies' Guild, Ireton, Iowa, General Mission Fund, 5.00. Robt. B. Brainard, Inc., Mission Fund, 10.00. A Friend, Chenoa, Ill., Foreign Missions, 400.00. Mrs. Ernest R. Munsche, Blind Missions, 5.00. Mabel Freise, Spiritual Need in Europe, 200.00. Vincent L. Meyer, Pension Contingent Fund, 92.00. Mr. and Mrs. Louis Gueldner, Christian Literature for Germany, 10.00. Henry M. Waldschmidt, Deaf Missions, .75. Geo. Timmerman, Church Extension Fund, 1,000.00. Wilhelmina Uhle, Seminary in Germany, 50.00. Rev. Paul F. Pennekamp, India Missions, 1.10. Johanna Merkel, Europe, 7.00, Church Extension Contribution 30.00. Ladies' Mission Soc. of Zion Luth. Church, Schenectady, N. Y., African Missions, 20.00. Missionary and Mrs. H. R. Mayer, Home Missions, 50.00. Elmer C. Mey, Foreign Missions, 150.00. N. N., Orange, Calif., Lutheran Hour, 50.00, Blind Missions 20.00. J. T. Jacobs, Pension Contingent Fund, 10.00. Elsa I. Koehler, Foreign Missions, 50.00. Rev. and Mrs. W. O. Grunow, Station KFUO, 10.00. 1946 Synodical Budget: J. Howard Krupp 625.00, Mrs. J. H. Krupp 500.00. Miss E. G. Derrick, Philippine Missions, 2.00. Ernest Groh, Station KFUO, 2.00. Mr. and Mrs. G. H. Schoop, Lutheran Orphans' Home, Indianapolis, 2.00. L. E. Thalley, Deaf Missions, 2.50, Blind Missions 2.50, Foreign Missions 10.00, Negro Missions 15.00, Europe 14.00, General Fund 6.00. N. N., Child Feeding, 100.00, Lutheran Hour 50.00, Station KFUO 50.00, Poor Student Fund 50.00, Spanish Literature 50.00. M. A. and Eliz. Bastian, Deaf and Blind Institute, 100.00, Station KFUO 100.00. Mrs. Harriet Smith, Lutheran Hour, 1.00. Per Foreign Mission Office: Capt. Walter Schroeder, Bibles, Relief, etc., in Germany, 43.50; Mr. and Mrs. John Perko, China Orphanage, 15.00; Ladies' Group, Mount Carmel, Ill., Special for China Relief, 49.25; Mrs. Dora Grace, Indian Pastor, 3.00; Mrs. Clara Willits, China Orphanage, 25.00; Rev. Martin Walker, Chapel in China in Memory of Mrs. Anna Rauh Walker, 760.00; Mrs. Margaret Tessner, Foreign Missions, 5.00; Mrs. O. H. Dreyer, Philippine Missions, 30.00; Chapl. and Mrs. Alex von Schlichten, India Missions, 10.00. First Luth. School, Fort Smith, Ark., India Missions, 36.13. Wm. H. Kaufmann, India Student, 75.00.

Legacies and Bequests: Anna Streng $281.10. Emma Knoerr 500.00.

W. H. SCHLUETER, Treas.

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